660916_-_Lecture_BG_06.32-40_-_New_York---
“Now, Arjuna said: "My dear Kṛṣṇa, the details which You have . . . not very details, but a summary of *yoga* system which You have prescribed and You ask me to follow, I think it is very difficult for me on account of my agitated mind." *Cañcalatvāt*. *Cañcalatvāt* means agitated mind.

We must always remember that we are in a circumstance, material circumstances, **where every time, every moment, our mind is agitated. We are not in a very comfortable situation. We are thinking that, "This situation will save me for further anxieties of my mind,"** but when I reach to that point, I feel that the anxieties have increased. It has not decreased. Because the nature of the **material world is like that. You cannot be free from anxiet**y. That is the nature. So we are simply **trying to make a solution of our anxieties by different method**, but the place is that, that it is **not possible to make a solution** of anxieties.”

730720_-_Letter_to_Govinda_dasi_written_from_Bhaktivedanta_Manor--- Dear Govinda dasi,
Please accept my blessings. I beg to acknowledge receipt of your undated letter. I am concerned that you write describing that you are bewildered by the dictates of your material mind.
Of course we have to control the mind, and I have already instructed you and all my students that the restless **fickle mind can only be controlled by putting the mind to the lotus feet of Krsna**, and that can best be done by **chanting Hare Krsna mantra, and there is no alternative in this age**. By chanting **without offenses**, the devotee **cries to Radharani and Krsna to please lift him out of the material energy and put him into the spiritual energy**, which is devotional service.
And because we are not at the stage where we can chant and do nothing else all day, there are so many other engagements. So you have sufficient engagement there? Because **if we are not fulltime engaged then the mind is free to do its fickle business of rejection and acceptance for sense gratification.** Maya will immediately enter--we do not even have to call her--the moment we are not absorbed in Krsna's devotional service.
BG_18.51- TRANSLATION:
Being purified by his intelligence and controlling the mind with determination, giving up the objects of sense gratification, being freed from attachment and hatred, one who lives in a secluded place, who eats little, who controls his body, mind and power of speech, who is always in trance and who is detached, free from false ego, false strength, false pride, lust, anger, and acceptance of material things, free from false proprietorship, **and peaceful—such a person is certainly elevated to the position of self-realization.**
PURPORT: When one is purified by intelligence, he keeps himself in the mode of goodness. Thus one becomes the controller of the mind and is always in trance. He is not attached to the objects of sense gratification, and he is free from attachment and hatred in his activities. Such a detached person naturally prefers to live in a secluded place, he does not eat more than what he

requires, and he controls the activities of his body and mind. **He has no false ego because he does not accept the body as himself.** Nor has he a desire to make the body fat and strong by accepting so many material things. **Because he has no bodily concept of life, he is not falsely proud.** He is satisfied with everything that is offered to him by the grace of the Lord, and **he is never angry in the absence of sense gratification.** Nor does he endeavor to acquire sense objects. Thus when he is completely free from false ego, he becomes nonattached to all material things, and that is the stage of self-realization of Brahman. **That stage is called the *brahma-bhūta* stage (**SB 4.30.20**). When one is free from the material conception of life, he becomes peaceful and cannot be agitated.** This is described in ***Bhagavad-gītā*** **(**BG 2.70**)**: "**A person who is not disturbed by the incessant flow of desires**—that enter like rivers into the ocean, which is ever being filled but is always still—**can alone achieve peace, and not the man who strives to satisfy such desires.**"

SB_2.6.6 ---
As long as the powerful men of the world do not accept the origin of their respective powers, namely the Personality of Godhead, the actions of māyā (illusion) will continue to act. The actions of māyā are such that a powerful person, misled by the illusory, material energy, wrongly accepts himself as all in all and does not develop God consciousness. **As such, the false sense of egoism (namely myself and mine) has become overly prominent** in the world, and there is a hard struggle for existence in human society. The intelligent class of men, therefore, must admit the Lord as the ultimate source of all energies and thus pay tribute to the Lord for His good blessings. **Simply by accepting the Lord as the supreme proprietor of everything, since He is actually so, one can** achieve the highest perfection of life. Whatever a person may be in the estimation of the social order of things, **if a person tries to reciprocate a feeling of love towards the Supreme Personality of Godhead and is satisfied with the blessings of the Lord, he will at once feel the highest peace of mind for which he is hankering life after life.** Peace of mind, **or in other words the healthy state of mind, can be achieved only when the mind is situated in the transcendental** loving service of the Lord. The parts and parcels of the Lord are endowed with specific powers for rendering service unto the Lord, just as a big business magnate's sons are empowered with specific powers of administration. **The obedient son of the father never goes against the will of the father and therefore passes life very peacefully in concurrence with the head of the family, the father.** Similarly, the Lord being the father, all living beings should fully and satisfactorily discharge the duty and will of the father, as faithful sons. **This very mentality will at once bring peace and prosperity to human society.**

SB_4.24.20 ---
This material world is often described as an ocean of nescience. In such an ocean, everything is agitated. The mind of a great devotee is also like an ocean or a very large lake, but there is no agitation. As stated in Bhagavad-gītā (BG 2.41): vyavasāyātmikā buddhir ekeha kuru-nandana. **Those who are fixed in the service of the Lord are not agitated by anything.** It is also stated in Bhagavad-gītā (BG 6.22): yasmin sthito na duḥkhena guruṇāpi vicālyate. **Even if he suffers some reversals in life, a devotee is never agitated.** Therefore **whoever takes shelter of a great soul or a great devotee becomes pacified.** In the Caitanya-caritāmṛta (CC Madhya 19.149) it is stated: kṛṣṇa-bhakta-niṣkāma, ataeva 'śānta.' **A devotee of Lord Kṛṣṇa is always peaceful because he has no desire**, whereas the yogīs, karmīs and jñānīs have so many desires to fulfill. One may argue that the **devotees have desires, for they wish to go home, back to Godhead, but such a desire does not agitate the mind.**

760224_-_Lecture_SB_07.09.17_-_Mayapur ---
So this is the right prayer, that unless you engage yourself in the service of Kṛṣṇa, you'll never get peace. This is a fact. We can discover so many plans and remedial measures, and that will not help us. Only solution is to surrender to Kṛṣṇa. Kṛṣṇa gives this nice advice: *sarva-dharmān parityajya mām ekaṁ śaraṇam* (BG 18.66). That will cure your all disease. And this mentality comes by practical experience after many, many births, *bahūnāṁ janmanām ante jñānavān māṁ prapadyante* (BG 7.19), **when one understands properly that without becoming Kṛṣṇa conscious, without being servant of Kṛṣṇa, there cannot be peace or happiness**.

690505_-_Lecture_Excerpt_-_Boston ---
Prabhupāda: . . . come to the light of the sun, **immediately you get** out of your room and get, immediately. Similarly, although God is far, far away, He is everywhere at the same time. That is God's nature. Simply we have to agree that, **"Now I shall realize . . ."**

(break) . . . **without any difficulty, very easily.** *Sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje, yayātmā suprasīdati* (SB 1.2.6).

And **without spiritual realization you cannot have peace of mind. That is impossible.** If you want to make . . . if you want to have peace of this soul, of your mind, of your society, of your family, simply by amassing money, by material advance, it will never be possible. But if you improve a little in spiritual life, you become immediately happy. So your business is how to become happy, because by nature you are happy. Diseased condition, that

happiness being checked. So this is our diseased condition, this material, conditional life, this body. So as one intelligent person puts himself under the treatment of a physician to get out of the disease, similarly, human life is meant for putting himself to the expert physician who can cure you from your material disease. That is your business. *Tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam* (SB 11.3.21). Actual happiness is how you **learn to love God. Then you get happy. That can be achieved without any material advancement. Anywhere you can have, without any expenditure, without any effort, without any education, without any knowledge.** Simply chant Hare Kṛṣṇa and you develop that love. This is the highest service to the human society. Just try to understand.

Krsna_Book_Audio_Dictation_-_Chapter_89 ---
Such devotees are especially attracted by the first-class material quality goodness. A qualified brāhmaṇa is the symbolic representation of this goodness. Therefore, a devotee is attached to the brahminical stage of life. **He is not very much interested in the stage of passion or ignorance**, although all these three qualities are emanating from the Supreme Lord, Viṣṇu. The devotees are described in the Śrīmad-Bhāgavatam in this connection as nipuṇa-buddhayaḥ, which means the devotees are the most intelligent class of men. But without being influenced by attachment or hatred, a devotee lives very peacefully, **without being agitated by the influence of passion and ignorance.**

It may be questioned here why a devotee should be attached to the goodness quality of the material world if he is transcendental to the all qualities. The answer is, in the modes of material nature there are different kinds of people existing. Those who are in the modes of material nature of ignorance, they are called rākṣasas; persons who are in the modes of passion are called asuras; and persons who are in the modes of goodness are called suras, or demigods. Under the direction of the Supreme Lord, these three classes of men are there, created by the material nature, **but the persons who are in the modes of goodness, their chance is greater than others for being elevated in the spiritual world, back to home, back to Godhead.**